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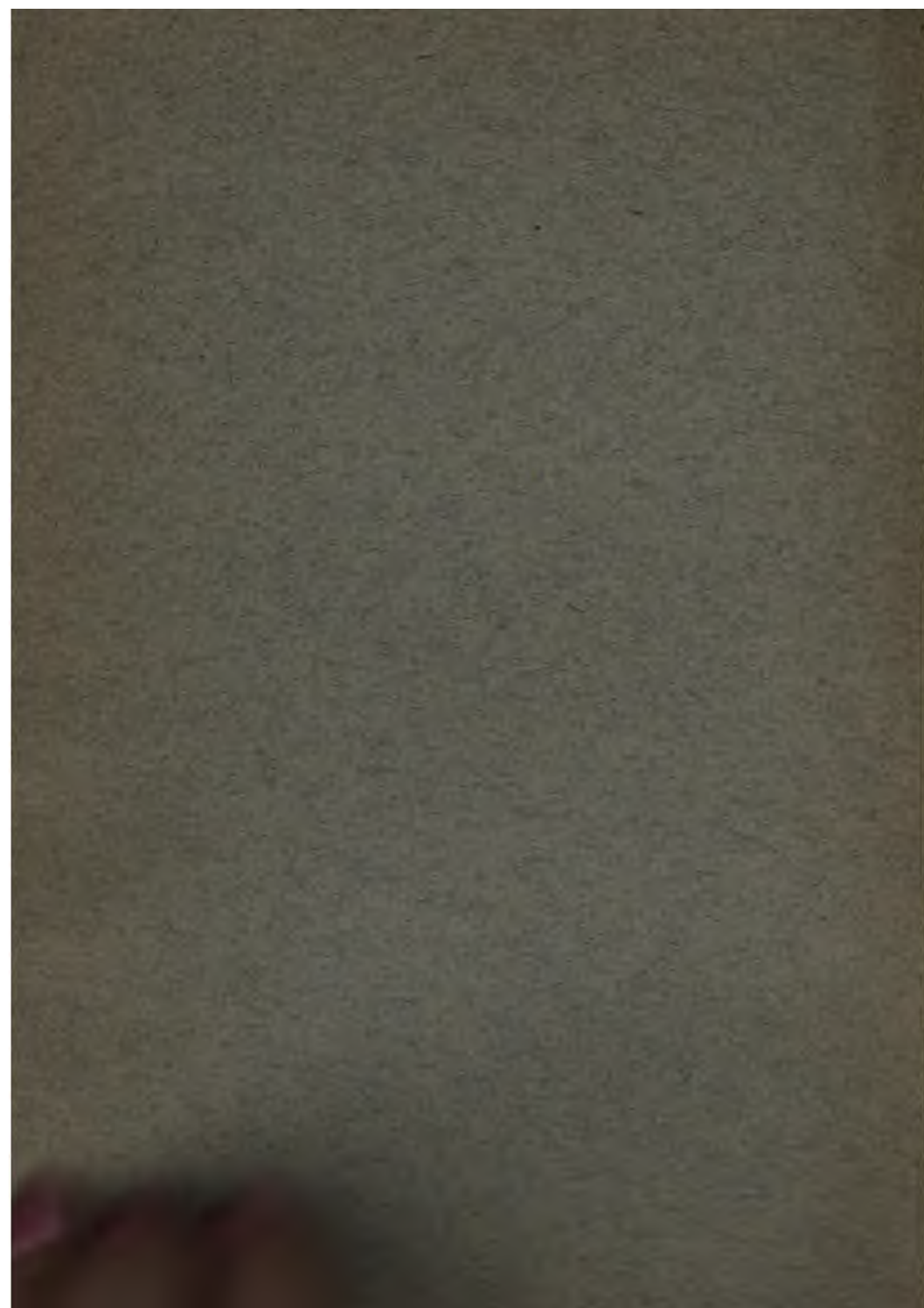
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St. Louis Society for ethical culture.

# ETHICAL SOCIETY OF ST. LOUIS.

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WHAT IT IS AND ITS WORK.

*The Society for Ethical Culture of St. Louis*

ST. LOUIS:  
NIXON-JONES PRINTING CO.  
1893.

From Phil  
V L Phil  
4200 McGowan  
St Louis Mo

# ETHICAL SOCIETY: ST. LOUIS.

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**SUNDAY SERVICES** 11 a. m., at Memorial Hall of the Art Institute with an Address by the Lecturer.

**ETHICAL SUNDAY SCHOOL.**—Sundays 10 a. m., for giving moral instruction to the young. At the Guild Room of the Art Institute.

**POLITICAL SCIENCE CLUB.**—For young men. To study and discuss subjects connected with Economic and Political Science. Meetings on alternate Wednesday evenings.

**GREEK ETHICS CLUB.**—For young women. To study ethical literature with reference to moral issues of our own day. Meets on alternate Wednesday afternoons.

## DOMESTIC ECONOMY SCHOOLS.

To teach the Elements of Housekeeping to young girls, daughters of artisans and wage-earning families. Four schools. Meeting Saturdays at two sections of the city. About 200 pupils.

## SELF-CULTURE CLUBS.

To give opportunities for higher self-culture to wage-earners and their families. About 300 members.

**YOUNG WOMENS' BRANCH** at North and South Side with lectures every Thursday or Friday evening and a Study Club every Monday or Tuesday evening.

**YOUNG MEN'S BRANCH** with Lectures every Friday or Thursday evening. A class for study of Civil Government Tuesday evenings, and Debating Clubs Monday Evenings.

**STATIONARY ENGINEERS BROTHERHOOD BRANCH.**—Lectures on Thursday of each month.

**LE CLAIRE, ILLINOIS, BRANCH.**—Lectures Tuesdays, twice each month.

## SELF-CULTURE HALL.

At 1730 Wash street. E. N. PLANK, *Director*.

The Headquarters of these Clubs, with Gymnasium, Baths, Library, Free Reading Room and Lecture Hall. Open every evening and all day Sunday. 2004½ South Broadway, Free Reading Rooms.

## POPULAR SCIENCE LECTURE COURSES.

Four Sunday afternoons at the Grand Opera House.



# THE SOCIETY FOR ETHICAL CULTURE OF ST. LOUIS.

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LECTURER - - - - - W. L. SHELDON.

## EXECUTIVE COMMITTEE.

ADAM BOECK,	C. H. HUTTIG,
CHAS. E. BRADLEY,	ADOLPH MOLL,
PAUL F. COSTE,	ROBERT MOORE,
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AUGUST GEHNER,	JOSEPH S. TAUSSIG.
PHILIP GRUNER,	JAMES TAUSSIG,

Chairman: ROBERT MOORE.

Associate Lecturer, to have charge of the practical work and  
superintendence of the Self-Culture Clubs, - - E. N. PLANK.

Superintendent of the Domestic Economy Schools - MRS. W. E. FISCHER.

Librarian, to have charge of the publications of the Society,  
WM. A. BRANDENBURGER.

Communications, with reference to the work of the Ethical Society, can be  
PAUL F. COSTE, ESQ.,  
421 Olive Street.

# THE ETHICAL SOCIETY:

## WHAT IT IS AND ITS WORK.

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It has been asked again and again, what is the Ethical Society? what does it stand for? what kind of work is it seeking to accomplish? what attitude does it take toward the enterprises which have been started under its auspices? what does it hope to become in St. Louis? It is intended in a brief way to give an answer to these queries by presenting a short account of the undertakings initiated by the Society, and by offering a sketch of its history and growth in this city.

The Ethical Society of St. Louis was organized seven years ago. It adopted for a statement of principles one sentence, which was made its Constitution:

"It is our desire and purpose to aid in developing, apart from the churches, a new movement, which shall aim to put morality into the foreground in religion, and shall rest upon a basis of ethics, independent of theology."

It was not intended to place the Society in antagonism to other institutions. But it was felt that there was a positive need and demand for this kind of work in the city. The public was invited to join and support it, "irrespective of any person's religious beliefs." Within the last few years a tendency has been manifest all over the world to lay greater stress on the ethical aspect of life, both with reference to personal character, as well as with reference to commercial, social and political institutions. It was believed by many people that the emphasis on religious teaching had been too much on one side, and that it was essential that there should be a new movement which should seek to shift enthusiasm more in the direction of the moral life.

At the same time it was not to be merely a secular society, like a multitude of reform movements that spring up from time to time, in order to urge special measures for the improvement of society. This effort, on the other hand, was to take its root in the deepest moral and religious instincts of the human heart. It was to work on the motives of men rather than their beliefs; to awaken higher purposes and loftier aims, rather than to establish any particular theory of reform. It was to stir men into practical measures for helping others, and for developing a higher life among themselves. For this reason it looks upon itself as a religious society, although not as a Church.

#### **THE LECTURESHIP.**

As soon as the Society was organized and incorporated, it was felt that in order to give the movement permanence in the city, it would be essential to have one or more men, chosen for the purpose, who could devote their whole time and attention to such work. It was also looked upon as important that the person elected for that position should have had the special training or education which would qualify him for that kind of leadership. The Society therefore chose for its lecturer, Mr. W. L. Sheldon, who had been for two years at work as a student and helper with the Ethical Society of New York City. In his position as lecturer he has been continued ever since the birth of our Society. To its aims he has successfully devoted all his faculties and energy. To him belongs and is sincerely given the credit for suggesting, organizing, and, to a great extent, conducting the work of the Society as described in the following pages from data supplied by him and his assistants in reports made at the last annual meeting.

#### **THE WORK OF THE SOCIETY.**

What the Ethical Society has been endeavoring to accomplish as been of a most varied character. Its work, into six departments:

**SERVICE** and address at Memorial Hall.

2. **THE SUNDAY MORNING SCHOOL** for the young.
3. **CLUBS** organized among young men and young women for a study and discussion in the various subjects connected with ethics.
4. **SELF-CULTURE CLUBS**, in the direction of educational efforts among the wage-earning class of the city.
5. **DOMESTIC ECONOMY SCHOOLS**, started for the purpose of teaching all the elements of house-keeping among the young girls who are the daughters of working people.
6. **SUNDAY AFTERNOON POPULAR SCIENCE LECTURE COURSES**, a special reform movement of educational effort inaugurated during the past year.

#### **THE SUNDAY MORNING DISCOURSES.**

The Society in St. Louis has always laid its chief stress on the service on Sunday morning. It was assumed that a service of this kind could be held that might be religious without teaching dogma, and elevate the mind without demanding acceptance to any particular doctrine.

The Sunday morning exercises have always been quite simple in form. They usually consist of short readings from ethical literature, taken as selections from the poets, essayists, and philosophers of all nationalities, including the ancient Scriptures of the East. Then there is an organ recital and two or three songs appropriate to the occasion. But the chief feature of the day is the discourse by the lecturer.

What mainly distinguishes the Society from the church, is the class of subjects treated in the addresses. The lecturer has sought to keep exclusively within the sphere of ethics and to make that the line of his religious effort and teaching. He does not define his views on theology. He has not sought to have people accept his special opinions on leading questions. His aim has been rather to stir men to think for themselves, and more than anything else to *view life from a moral stand-point*. As an illustration of the discourses on Sunday morning the subjects are given for the last two years:

### SUNDAY MORNING DISCOURSES.

- "The Influence of James Russell Lowell."
- "What makes Life worth Living?"
  - "The Power and the Weakness of Example."
  - "The Ethics of Buddhism."
  - "'The Light of Asia,' of Edwin Arnold."
  - "Thoughts suggested by the death of Mr. Jay Gould."
- "The Reform spirit among the Labor Leaders and the Working Classes."
  - "Lessons from the plays of Ibsen."
    - "What is the Best Way to Try and Improve the World?"
    - "The Moral and Religious Influence of Germany on this Country."
    - "The Views of Life held by George Elliot."
    - "Is there anything better than Happiness?"
- "The Reforms that all Good Men can Agree About."
  - "The Life and Thought of Benedict Spinoza."
  - "What is the Best Way to keep Sunday?"
  - "An American Religion."
  - "The Influence of Plato."
  - "What have we left to cling to in Religion?"
- "The Fall of Man."
  - "The American Young Manhood and Young Womanhood of the Coming Century."
  - "What is True Culture?"
  - "Lessons from the Poet Shelley."
  - "John Marshall and his work as applied to Present Conditions."

- "Nature and Nature's God."
- "The Future of the Bible."
- "The Ethics of Ancient Greece."
- "The Future of Religion."
- "The Ethical Aspect of a Belief in Immortality."

"In what spirit should we celebrate the Four Hundredth Anniversary of the Landing of Columbus?"

"What is True Love of Country?"

"The Life and Influence of Daniel Webster."

"Every-Day Ethics."

"The Religion and Views of Life held by the Poet Tennyson."

"Is the Human Will Free; Can a Man do as he Pleases?"

"Thoughts about Elizabeth Barrett Browning."

"What is True Heroism? — an Address to Young Men."

"What we Aim and Hope to be — a Service for the Young."

"The Advancement of Women."

"What is the Significance of Pessimism?"

"Thoughts on the Life and Character of Robert Burns."

"What is a Right Action?"

"An Ethical Sermon on Sir Thomas More."

"Life among the Poor and Lowly."

"Thoughts on Shakespeare's Hamlet."

"Natural Science, or the Study of Nature as an Influence on the Feelings and Character."

"John Greenleaf Whittier."

"What Justifies Private Property?"

"The Most Perfect Picture of a Working Man to be found in Modern Literature."

"The Public Neglect of Criminal Law."

"The Relation of the State to Private Property."

"To what extent should the State help the Working Class through special Legislation?"

"What is Conscience?"

"Reflections on the Influence and Character of Abraham Lincoln."

"The Origin and Significance of the Stoic Philosophy."

"The Greatest of all the Stoics, Marcus Aurelius."





The main portion of these discourses has been given by the regular lecturer of the Society. It was not intended, however, that he should be the only one to speak on Sunday mornings. The aim has been to have the lecturers, as far as possible, come once a year from the Societies elsewhere in other cities, and take the platform here in St. Louis. Furthermore, the lecturer has sought to have individuals from this or other cities who might be considered especially competent to treat of subjects in some one particular line of practical ethics, to give the discourse on Sunday morning. Beside the regular lecturer, therefore, the platform during the last two years has been occupied by men of St. Louis, such as Mr. Chas. Nagel, Mr. N. O. Nelson, Mr. William Schuyler, Mr. Thos. Dimmock, Mr. J. C. Learned, Rev. Sam'l Sale. From other cities there have been lecturers, such as, Prof. Frank W. Taussig, of Harvard University; Dr. Stanton Coit, of London, Eng.; Mr. M. M. Mangasarian, of Chicago; Mr. W. M. Salter, of Philadelphia, and Prof. Felix Adler, of New York City.


Those who have listened to these lectures will probably all testify that however varied the theme may have been, the purpose always was to stir the people to care for a higher ethical standard. The Society does not teach or advocate any particular theory of morality. It does not commit itself to any special view or method of solving the difficulties of the social problem. As a society it does not declare itself in favor of any one view or movement or reform. But it strives rather, by agitating such questions among the public, to induce people to think more about them, and to persuade men to devote themselves more truly and earnestly to reform efforts, both in themselves as well as in society, the city, and the nation. It asks and urges that men shall not live for their own selfish interests, but strive to improve their own life and character, to refine their own natures, and to do *something* toward what they believe to be the improvement of the world.

### **THE ETHICAL SUNDAY SCHOOL.**

It was regarded as of great importance from the very beginning of the work in St. Louis, that there should be a plan of moral teaching arranged for the young, to instruct them in the practical duties of life. There has been developed, therefore, a special school which is held on Sunday morning, an hour before the regular discourse given under the auspices of the Society. There are several classes arranged according to the age of the children. They study the Bible stories, and the moral tales selected from other literatures; but the peculiar character of that study is in that they read the stories not for the sake of learning the facts, but mainly for the purpose of whatever moral lesson can be discovered there. Then there are classes for older children, boys and girls, which takes up the practical duties of life. An outline has been made by the various lecturers, classifying the duties. An effort is made to analyze the motives which tempt people to wrong action, and on the other hand, to point out the best way to try and improve one's personal character. There is also an adult class of young men and young women, which has this last year devoted itself to the study of some of the essays of Ralph Waldo Emerson.

### **POLITICAL SCIENCE CLUB.**

The Ethical Society does not confine itself, however, to the Sunday morning school or the Sunday morning discourse. It desires that men and women should think and work for themselves on these subjects. It is believed that young men and young women would find it of great value and help to themselves, if only they would devote some of their leisure to reading and studying the moral aspects in questions of the day or in past ethical literature. For this reason the Society has organized clubs to meet during the week, for persons who might come together to discuss and investigate these questions for themselves. The problems of morality are studied in this way, both historically and with reference to our own times.



It has been found more advantageous, however, to have two separate clubs, which should meet fortnightly, the one for young men, and the other for the women of St. Louis. It was discovered that young men are more interested in grappling with questions of the day, or with subjects connected with business life and the State. A Political Science Club has therefore been organized for young men. They take up questions connected with ethics in its relation to political and economic science. The work at the meeting is done largely by discussion; but the plan is that they should have done previous reading on the topic for the evening. It is probable that they will soon start a library of literature in this one special direction, securing the leading writings of great thinkers of past times and of our own day, such as Aristotle, Hobbes, Locke, Bentham, Maine, Schaeffle, Bluntschli, Wagner, Roscher, Bagehot, Amos, Burgess, John Stuart Mill, Sidgwick, Marshall, Herbert Spencer and others.

As an illustration of what they have been doing, the list of subjects they have discussed this last season is given.

### **POLITICAL SCIENCE CLUB.**

#### **SUBJECTS DISCUSSED THIS SEASON.**

“What do we mean by the State?”

“Theories of the State given by leading writers of Political Science.”

“The Origin of the State: Beginnings of Organized Society.”

“Slavery: Its Origin and the Service it has rendered in History.”

“War: Its Causes, Basis and Justification.”

“The Origin of Private Property.”

“Can we Justify Private Property?”

“Has the State absolute Right over Private Property?”

“Should Immigration be restricted? The History of Immigration.”

“If Immigration is to be restricted, what Method shall be adopted?”

“Would it ever be right to resist the Authority of the State?”

“Political Science and what it should Accomplish.”

This club will resume its work again next season. A complete program of subjects and readings will be arranged and given out in

Some of the young men have done a great deal of reading in connection with these discussions.

It is planned for another year to arrange a course of lectures, giving the outlines of Political Economy. Many young men who may not have had the advantages of university education, feel a need of a more intimate acquaintance with what is now becoming the leading science of the day. In connection with this course of lectures, an effort will be made also to have, once a month, an informal discourse by one of the principal lawyers of the city on some important topic of Political Science. It is designed after each talk or lecture, that there should be a most active discussion. A plan or course of reading will be arranged and given out for the season.

This class of work has been especially selected for young men, because Political Science and Economics constitute the sphere where ethics touches most closely on the questions of the day.

#### GREEK ETHICS CLUB.

The Women's Club in ethics has been of another kind. It has been found that women are much more disposed to study in abstract lines, than the young men. They have therefore devoted themselves more especially to the great ethical literature of antiquity. Their club has now been in existence two years. The first season they directed their attention to the literature of Greece, and the second to the literature of Rome. The list of subjects which they have studied and discussed during the last two years is here given :

### GREEK ETHICS.

- "Æschylus and The Prometheus Bound."
- "Sophocles and The Antigone."
- "Euripides and The Iphigenia."
- "The Views of Virtue as held by Socrates."
- "Plato and his Theory of Virtue."
- "The Ethics of Aristotle."
- "The Types of Character in Homer."
- "Greek Statesmanship as displayed in Pericles."
- "Ethical Ideal in the Gods and Goddesses of Greece."
- "Greek Architecture and Sculpture: What it suggests of the Moral Life of that People."
- "Ideas of Love and Friendship in Greece: Their Conception of Justice and Citizenship."
- "Greek Ideas of Woman and the Family."

### ROMAN ETHICS.

#### SUBJECTS DISCUSSED THIS LAST SEASON.

- "The Influence and Character of Julius Cæsar."
- "The Age of Augustus: Civilization in Rome."
- "Lucretius and the Epicureanism of the Romans."
- "Cicero and the Tusculan Disputations."
- "The Teachings or Philosophy of Cicero."
- "The Views of the Stoics on Death and Suicide."
- "The Life and Teachings of the Stoic, Seneca."
- "    What Constitutes a Happy Life, as taught by Seneca."
- "The Life and Teachings of Epictetus."
- "The Stoics compared with the Cynics."
- "Marcus Aurelius Antoninus."
- "The Ethics of Neo-Platonism: Hypatia."

Next fall a regular program of subjects with readings will be arranged so as to continue the work of this club in the study of later writers, now that they have concluded their discussions on the ethical theories of Greece and Rome.

This club does not work purely for the purpose of instruction. The effort is invariably made to apply what they have learned out of those early literatures, to their own life at the present day. Their subject is not so much ethical theory, as Applied Ethics. They would take, for example, such a drama as "The Antigone," of Sophocles. An analysis is made of the various characters in the play. There would then be an animated debate on the moral issues involved or suggested by the theme. For instance, there was a stirring debate as to whether Antigone was right and just in her attitude of defiance toward the State. Then they applied the subject to their own lives, and it brought them to the question: "To what extent we personally would be right in defying the customs and laws of society?"

It is probable that this club will go on for a number of years. Now that they have concluded their study of the ethics of Greece and of Rome, they may devote themselves for other seasons to the later great thinkers, such as Spinoza, Leibnitz, Kant, Hume, Schopenhauer, and so down to the writers of our own day. A great deal of reading has been done by the members of this club. They began with some reluctance; but they have come to look upon the method as being a great help to them.

The lecturer, who acts as the literary leader of both the Greek Ethics and the Political Science clubs, does not try in either case to advocate his own personal views. Oftentimes he refuses to give his own opinion. He endeavors rather to spur them on to do the reading and thinking for themselves.



### WAGE-EARNERS' SELF-CULTURE CLUBS.

The Ethical Society has given a very large share of its attention to organizing practical educational work of various kinds in St. Louis. One of the first measures it brought forward was a plan for helping to break down the barriers between the social classes. It was thought that there was one point where we could all meet on common ground, and that was in the effort for self-culture.

With this idea in view there has grown up in the city an institution of importance and permanence, known as the Self-Culture Clubs. The first step taken was in opening some free reading rooms in two separate districts of the city occupied almost entirely by wage-earners. Then a carefully selected library was placed at each of these centers of education. As soon as there were quite a number of readers who came regularly, lecture courses were inaugurated; then later on study clubs were formed among the young men. One evening a week at each location was set apart exclusively for young women. A separate course of lectures and entertainments was arranged for them. They, too, formed study clubs of their own.

After a while those who were accustomed to go to the rooms for reading or the lectures, formed themselves into Clubs at each section of the city. In this way they have instituted a North Side and a South Side Section of the Young Women's Self-Culture Clubs, and a North Side and a South Side Section of the Young Men's Self-Culture Clubs.

Later on other lecture courses of a similar kind were started elsewhere. The Stationary Engineers Brotherhood heard of the work, and asked to have that kind of a lecture course arranged for them. They set apart one meeting a month for that special purpose. Afterwards a club of this kind was begun at the new manufacturing town of Leclaire, Ill. During the last two years six separate lecture courses were carried on under the auspices of these clubs.

They have been able to secure the best literary talent of the city. The teachers in the public schools, the clergy, and the professors at the Washington University, have all cordially given their services and aided most heartily in the work.

As an illustration of what these various clubs have been trying to do, a series of their lecture courses is given. These courses are usually printed on postal cards and sent out to the members. We give, therefore, four samples of such postal cards as they have been issued to four of the clubs.

YOUNG MEN'S SELF-CULTURE  
CLUB.

NORTH SIDE SECTION.

Free Reading Rooms, 1532 Franklin  
Avenue.

Spring Lecture Course, 1890.  
Friday Evenings at 8 p. m.

- Jan. 24. The Wonders of Heat,  
*Prof. G. W. Krall.*  
Jan. 31. Gustavus Adolphus, and the  
Battle of Luetzen,  
*Prof. J. K. Hosmer.*  
Feb. 7. Books, their Value and Influ-  
ence, *Mr. M. J. Gilbert.*  
Feb. 14. Robert Burns,  
*Mr. Thos. Dimmock.*  
Feb. 21. Literature, and How to Read,  
*Rev. Dr. G. E. Martin.*  
Feb. 28. Longfellow Entertainment,  
Music, Reading, Stere-  
opticon Views, etc.  
Mar. 7. A Study in American His-  
tory. The Monroe Doc-  
trine, *Mr. J. F. Davis.*  
Mar. 14. Andrew Jackson,  
*Chas. Nagel, Esq.*  
Mar. 21. A Talk on Steam Engineer-  
ing and Machinery,  
*Prof. H. B. Gale.*  
Mar. 28. A Journey in Holland and  
Belgium (Illustrated),  
*Prof. M. S. Snow.*  
Apr. 4. The Wonderful Story of Coal,  
*Prof. P. B. Potter.*  
Apr. 11. Humorous, and Dramatic  
Reading,  
*Mr. F. M. Crunden.*  
Apr. 18. Wonders of the Microscope,  
*Prof. H. M. Whelpley.*  
Apr. 25. Experiments in Chemistry,  
*Prof. J. C. Falk.*  
May 2. Captains of Industry,  
*Prof. G. W. Krall.*  
May 9. Salt Lake City and the Mor-  
mons,  
*Mr. E. N. Plank.*

YOUNG MEN'S SELF-CULTURE  
CLUB.

SOUTH SIDE SECTION.

Free Reading Rooms, 2004½ South  
Broadway.

Spring Lecture Course, 1890.  
Thursday Evenings at 8 p. m.

- Jan. 23. Formation of Coal,  
*Prof. H. C. Wheeler.*  
Jan. 30. Incidents of Travels in  
Spain,  
*Prof. H. C. Ives.*  
Feb. 6. In the Heart of Russia (Il-  
lustrated),  
*Prof. M. S. Snow.*  
Feb. 13. Robert Fulton,  
*Prof. C. M. Woodward.*  
Feb. 20. Pictures of Southern Italy  
and Pompeii,  
*Mr. W. L. Sheldon.*  
Feb. 27. George Stevenson,  
*Prof. C. M. Woodward.*  
Mar. 6. Longfellow Entertainment,  
Music, Reading, Stere-  
opticon Views, etc.  
Mar. 13. Captains of Industry,  
*Prof. G. W. Krall.*  
Mar. 20. How to Build a House,  
*Mr. W. S. Eames.*  
Mar. 27. Humorous and Dramatic  
Reading,  
*Mr. F. M. Crunden.*  
Apr. 3. Northern Italy Illustrated,  
*Mr. W. L. Sheldon.*  
Apr. 10. Experiments in Chemistry,  
*Prof. J. C. Falk.*  
Apr. 17. Andrew Jackson,  
*Chas. Nagel, Esq.*  
Apr. 24. Literature, and How to  
Read,  
*Rev. Dr. Martin.*  
May 1. James A. Garfield,  
*Mr. E. N. Plank.*

# YOUNG WOMEN'S SELF-CULTURE CLUB.

Free Lecture Course and Entertainments every Friday Evening at 8 P. M.

2004½ South Broadway - St. Louis.

Jan. 16. Views of American Scenery,

*Mr. E. N. Plank, Jr.*

Jan. 23. Whittier Entertainment, Music, Readings, Essays, etc.

Jan. 30. Our Government,

*Mr. E. N. Plank, Jr.*

Feb. 6. Pictures of Germany,

*Prof. James K. Hosmer.*

Feb. 13. Tennyson Entertainment,

*By Members of the Club.*

Feb. 20. Wonders of the Microscope,

*Dr. H. M. Whelpley.*

Feb. 27. Pictures of Switzerland,

*Mr. W. L. Sheldon.*

Mar. 6. Life in Wyoming,

*By a Resident of Cheyenne.*

Mar. 13. Wordsworth Entertainment,

*By the Club.*

Mar. 20. Life and Selections from Hawthorn.

*Mrs. J. C. Learned.*

Mar. 27. Pictures of Paris,

*Mr. Lefkow.*

Apr. 3. Life and Selections from Music of Mendelssohn,

*Mrs. Edward Meyer.*

Apr. 10. A Trip through the Northwest (Illustrated),

*Mr. E. N. Plank, Jr.*

Apr. 17. Goldsmith Entertainment,

Music, Readings, Essays, etc.

Apr. 24. Mrs. Browning,

*Mr. J. B. Merwin.*

May 1. Views of New York City,

*Mr. E. N. Plank, Jr.*

May 8. Lowell Entertainment,

*Miss Emma Meyers.*

May 15. Famous American Women,

*Mrs. L. D. Hildenbrandt.*

Come and bring your friends. The lectures and entertainments will close at 9 o'clock and the reading class will continue for three quarters of an hour the study of the plays of Shakespeare. Every evening there will be some musical programme.

# YOUNG WOMEN'S SELF-CULTURE CLUB.

Every Thursday Evening, at 8.

Self-Culture Hall, 1730 Wash Street.

Feb. 2. The Beginning of England,

*Mr. E. N. Plank.*

Feb. 9. The Making of England,

*Mr. E. N. Plank.*

Feb. 16. The Age of Elizabeth,

*Mr. E. N. Plank.*

Feb. 23. Lowell Evening,

*The Club.*

Mar. 2. Haunts of Sir Walter Scott,

*Mr. W. L. Sheldon.*

Mar. 9. The Ounce of Prevention,

*Dr. Ella Marx.*

Mar. 16. Entertainment,

*Mrs. C. H. Stone.*

Mar. 23. A Stitch in Time,

*Dr. Ella Marx.*

Mar. 30. Holmes Evening,

*The Club.*

Apr. 6. The Reign of the Stuarts,

*Mr. E. N. Plank.*

Apr. 13. England During the Commonwealth,

*Mr. E. N. Plank.*

Apr. 20. The Development of England,

*Mr. E. N. Plank.*

Apr. 27. The Reign of Victoria,

*Mr. E. N. Plank.*

May 4. Musical and Literary Entertainment,

*Mrs. M. L. Brewer.*

The class in the study of American History meets every Monday evening. The Reading Class every Tuesday evening.

They have also had special study clubs where they have come together and taken up one subject for the whole season. A number of young men met one evening a week during the winter and devoted themselves to the subject of "Civil Government." They studied the Constitution of the United States, and the management of public affairs at Washington. Then they took up the Charter of St. Louis, and learned all about the city government. Another year they devoted themselves to the subject of "Biography." They took up a series of the American statesmen, reading the lives of the men and devoting a part of the evening to discussing their character and what each one of those statesmen had accomplished.

The young women in the same way have done special work. Quite a number of them have given one evening a week to the study of "Shakespeare." They have had a leader who was well read in those dramas, and they have analyzed the characters and read some of the plays together. Then they have given "Poet's Evenings," at the regular meetings of the club. It is probable that another year educational classes in a practical direction will be organized for the members of these Young Women's Clubs. A cooking class is already in view, as well as a class for instruction in sewing. Ultimately it is hoped that all the elements of housekeeping and home-making can be included in the class work of the Young Women's Self-Culture Clubs.

#### SELF-CULTURE HALL.

As an outcome of these various educational efforts among wage-earners, it was decided this last season to begin the experiment of having separate buildings set apart exclusively for the purpose of such undertakings. The first of the kind was opened this last season at 1730 Wash street, and known as Self-Culture Hall. It

has a free reading room, a lecture hall, baths and a director of self-culture clubs resides in the building made the headquarters for the work else-

where in St. Louis. The reading rooms are open every evening and all day Sunday. A special feature in this year's work has been a debating club among the young men. They have met on Monday evenings and discussed questions of the day. It is a rule with the club that every person present must give his opinion. A principal of one of the public schools of this city has acted as leader of the debating club. They choose their subjects by vote. They have not only carried on a great deal of discussion, but have been led more and more to a use of the magazines and periodicals in the reading rooms.

Among the subjects they have discussed have been such questions as: "Should the Public Library be made Free?" "Ought Municipal Elections to be Divorced from National Party Politics?" "Should the Education of Children be made Compulsory?" "Is the Employment of Women in Stores, Factories, and Workshops Deterimental to the Best Interests of Society?" "Should the Right of Suffrage be extended to Women?" "Has the Invention of Machinery been Advantgeous to Wage-Earners?" "Is a Protective Tariff Immoral?"

Another important feature inaugurated by these clubs has been the excursions for educational purposes. For example, they have gone several times with a guide to the Art Institute and been shown the sculpture and paintings there as well as the illustrations of industrial skill. Then, too, they have gone together on visits to Shaw's Garden, where Prof. Trelease has taken special pains to make the occasion instructive to the club. On the other hand they have been several times to the Washington University Astronomical Observatory where Prof. Pritchett has given them an opportunity to look at the planets and stars through the telescope.

When we realize how mechanics are liable to waste their leisure, and in what manner young men usually pass their evenings, we can appreciate the value that must come of such an institution.

As the young men and young women on the South Side have shown an active desire for a similar building there, it is probable



that next season there will be erected a South Side Self-Culture Hall. This will also be equipped with reading rooms, library, class room, lecture hall, baths and a gymnasium.

Ultimately it is to be hoped that there will be five or six Self-Culture Halls scattered over the various sections of St. Louis. They are altogether different from the ordinary athletic club, debating society, or trade union. The gymnasium is only an incidental feature. The institution exists for the purpose of encouraging wage-earners to care more for general self-culture. The clubs do not ever take any organized stand with reference to social or political questions. They may discuss that class of subjects, but their aim in the full sense of the term is general self-culture.

The attitude of these clubs toward religion is that of *extreme neutrality*. This feature separates them from almost all such educational institutions. They are entirely secular, but in no way anti-religious. That is the only class of subjects which are excluded from the Self-Culture Halls. They seek to welcome young men and young women from every sect and every church. They do not wish in any shape or form to offend the feelings or the views of the Roman Catholic, or the Presbyterian, or the Methodist, or the Lutheran. No person's views on such matters are ever called for or discussed. The institution is neither for nor against any form of church.

They have in their various branches of the four clubs upwards of three hundred members. This does not include the membership of the club at Leclaire, Ill., nor that of the Stationary Engineers Brotherhood. But when we realize what it means to inspire that number of wage-earning, hard working young men and young women with a care to improve and educate themselves by an instructive use of their leisure evenings, it will be appreciated what may ultimately come from these wage earner's Self-Culture Halls scattered over the city of St. Louis.

These is now being organized for these purposes a separate corporation with the following Board of Trustees: Chas. Nagel, Adam

Boeck, C. H. Huttig, E. N. Plank, W. L. Sheldon, I. W. Morton, Jas. Taussig, A. L. Berry, Geo. D. Barnard, N. O. Nelson and Jacob Furth. President, Chas. Nagel; Treasurer, N. O. Nelson; Secretary, C. H. Huttig.

### DOMESTIC ECONOMY SCHOOLS.

A special kind of work for the young girls, daughters of the mechanics and wage-earners, was begun three years ago, and has developed into what is known as the *Domestic Economy Schools*. They are an institution probably unique in their kind anywhere in this country.

They have sought to teach all the elements that go to make a home. They might be called "Housekeeping Schools." The young girls come together Saturday mornings or Saturday afternoons. There are four of these schools giving instruction to about two hundred girls. They hold their session at the headquarters of the Self-Culture Clubs.

They give lessons, for example, in laundry work. The children wash and iron under the instructions of their teacher. They cook, set the table, eat together, wash dishes and put them away; they sweep the rooms, clean the lamps, and make fires. They have lessons also, in all the various kinds of sewing. Whatever is included in taking care of a home, is taught in these classes. They not only learn how it is done, but they do it there themselves.

What gives the charm to the work among the girls, is the interest awakened in them through the knowledge they get of what it means. Poetry is thrown into the menial task of making a fire, when at the same time they learn about the match that is used to kindle it, and how the coal was formed that they put into the fire. They are told how the match is made, where the wood comes from, what materials

are used, and how many different persons are employed in the manufacture of every single match. When they are washing the tumblers they learn everything about the making of glass. When they are setting the table, they are told all about the different kind of porcelain. If they pick up a napkin, they inquire about the difference between cotton and linen, where the materials come from, how they grow, and what it costs to manufacture the cloth. They have also a great many songs and they sing them while there at work together. It has been found that the young girls take the keenest delight in doing the very kind of work which they had formerly looked upon as the most irksome drudgery. The work of the Domestic Economy School has been under the supervision of Mrs. W. E. Fischel and her assistants, who have gratuitously devoted their time to this work, with great ability and eminent success.

#### COLORED MEN'S SELF-HELP CLUB.

Another institution of a somewhat unique character which has grown up recently through the influence of the Ethical Society, is a Colored Men's Self-Help Club. It was organized by one of the Principals of the Public Schools. They have quite a large membership. The main idea underlying their plan is to encourage that race to look to themselves for the advancement of their cause, instead of constantly appealing to the white race for assistance. They hold meetings once in two weeks at Central Turner Hall, and have lectures on a variety of subjects. One most interesting feature as a part of their work is their savings fund. Each man brings what he has laid by during the previous fourteen days. Then the sum is deposited for them in the savings bank. They manage the club entirely on their own responsibility.

### POPULAR SCIENCE LECTURES.

The Ethical Society has sought to awaken interest on the part of the public not only in economics and social reform, but also in the study of Popular Science as connected so closely with the spirit of religion. This last season for the first time they arranged a course of such lectures, and had them given on Sunday afternoons at the Grand Opera House. The admission was not altogether free. It was decided to charge the sum of fifty cents for the four lectures, and in that way to cover all necessary expenses. The lectures were given by the leading men in their respective departments in the city. The following was the list of subjects:

#### SUNDAY AFTERNOON POPULAR SCIENCE LECTURE COURSE.

Feb. 5th — "How the Planets and the Sun look through the Telescope," Prof. H. S. Pritchett.

Feb. 12th — "What can be seen through a Microscope," Prof. H. M. Whelpley.

Feb. 19th — "The Wonders of Electricity," Prof. F. E. Nipher.

March 5th — "The Grand Canon of the Colorado," Prof. Wm. B. Potter.

The attendance was most satisfactory. It averaged from six hundred to one thousand people. Altogether about twelve hundred course tickets were sold. As it was a new experiment in the city the result was most satisfactory. It is hoped that such a Sunday afternoon Popular Science Lecture Course of an educational character may now become a permanent feature in St. Louis.

### **WHAT ATTITUDE DOES THE ETHICAL SOCIETY TAKE TO THESE VARIOUS EDUCATIONAL INSTITUTIONS.**

The Ethical Society does not claim any control or authority over these various clubs, schools and educational institutions. It does not seek to teach its views on religion in any shape or form at the schools or clubs of Self-Culture Hall. Its practical work has been simply to develop and encourage higher forms of education. What it does is simply to initiate these undertakings. And that is mainly what is meant by saying that they are "under the auspices of the Ethical Society." When people observe that at any of the clubs or schools any effort is made to influence the religious views of the persons there, they are especially asked to make complaint. The Ethical Society wishes simply in its practical work to put itself forward as an agent for higher self-culture and broader self-improvement. These various institutions have their separate committees of management. They are described as the work of the Ethical Society only in the sense that this Society was the agent to start the work and foster its growth. But the Ethical Society does not wish to assume definite control over those institutions, but simply tries to preserve them along the lines in which they were started, and to keep them strict in their neutrality on questions connected with religion.

### **GENERAL WORK OF THE LECTURER.**

The Ethical Society has sought to be a city institution, and not to be a church. What holds it together is the practical work and the day morning. The lecturer seeks to connect himself with the best efforts going on in the city. He is called

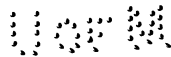
upon to say the last words at the grave. To a degree he has to do the work of a clergyman.

Then, too, he is invited to speak before numerous clubs and numerous societies. But wherever he goes, whatever he does, it is strictly in the line of his work as an ethical teacher.

### THE ASSOCIATE LECTURESHIP.

A new and important feature in the work of the Ethical Society was begun two years ago, by taking steps for having associate lecturers of the society. These men are to be selected for special kinds of practical work in the city. For example, it proved very important that there should be a special leader and director for the numerous self-culture clubs. In Mr. E. N. Plank we found a gentleman who proved himself to be remarkably well adapted to that kind of work. He was recognized to be so efficient a helper and leader that it was decided to make him an associate lecturer of the Ethical Society, so that he might give up his present occupation and devote practically his whole time to these educational efforts among wage-earners of St. Louis. He was elected to this position a year ago, has been residing at the headquarters of those clubs at Self-Culture Hall, and has done excellent work. He has also been an assistant of the regular lecturer of the society in the other educational efforts put forward at various times in the city. He holds his position mainly in order to be an educational force among the wage-earning class.

Ultimately it is to be hoped that the Ethical Society may have several such associate lecturers, who may be able to devote their energies each to some one special branch of work initiated by the Society.





### HOW THE EXPENSES ARE MET.

The Ethical Society is supported by the voluntary contributions of its members, or from those who are interested in seeing it do its work in St. Louis. It has no annual dues. The various institutions begun under its auspices have had a separate financial management. The means by which to conduct the work have been raised through public enterprise. With such limited means much has been accomplished. The success attained demands and spurs us to accomplish much more in the immediate future. To do this, larger means are needed. We shall endeavor to place the Society upon a firmer and more permanent financial basis. Our success in that respect will depend upon the responses of our members and friends to our needs.

### THE EXECUTIVE COMMITTEE.

By ROBERT MOORE,  
*Chairman.*

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